October 28
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds.*" DOCTRINE AND COVENANTS 64: 11.

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THE GOSPEL EVERLASTING

ELDER ORSON F. WHITNEY
OF THE COUNCIL OF THE TWELVE

(*Concluded from page 660*)

CONCERNING the origin of the Gospel Joseph Smith says:

The first principles of man are co-existent with God. . . . Finding Himself in the midst of spirits and glory, because He was more intelligent He saw proper to institute laws whereby the rest might advance like Himself. Our relationship with God places us in a position to advance from step to step, and to have one glory upon another.

In other words, our kind and gracious Heavenly Father, possessed of all wisdom, power, glory, and dominion, instead of retaining it to Himself as a monopoly, proposed to distribute it among the lesser intelligences surrounding Him—you and me and all the rest of the race. He proposed to share with His children the empire of the universe. That is why He instituted the system known as the everlasting Gospel. It is more than a fire-escape or a lifeboat or a way out of a perilous situation; it is the plan of eternal progression, the pathway to perfection, and was instituted as such before the world was organised, before man had need of redemption and salvation.

THE MAINSPRING OF ALL ACTION

The first principle of the Gospel is faith, the power by which the worlds were made and by which all things are upheld and controlled. It is the mainspring of all action. Nothing can be done without it. You good people who have assembled here this afternoon would not have come one step toward this tabernacle

if you had not first believed that you could come. And when this service is over and you disperse to your homes, you will do it because you believe it possible; otherwise, you could not stir one step from this building.

I had a talk with a Unitarian minister, and was speaking of faith as a principle of power. "Pooh, pooh," said he, "what you call faith is mere credulity, a willingness to believe any story that one hears. It is a contemptible quality."

When I reminded him that the Son of God said: If you have faith as a grain of mustard seed you could say to that mountain: Be thou removed, and it would obey you, he flippantly replied: "Oh, it takes picks and shovels to move mountains."

And so it does, if one lacks the faith to do it in a higher and more effective way. But what about the faith necessary to handle the pick and shovel? There never was a shovelful of earth lifted except by the power of faith. The smallest as well as the greatest acts spring from its exercise. There can be no action without it.

Of course, there is such a thing as credulity, but that comes from ignorance. Faith is based upon reason. It is higher than reason, but it must have a reasonable foundation. The poor untutored Indians were told by some of the early settlers of New England that if they planted gunpowder it would "grow" gunpowder; and in exchange for a small quantity of the explosive material they parted with their valuable furs, because they believed in the white man's words, not having yet learned that he could lie. But that was not faith, it was credulity, and it was the Indians' ignorance that caused them to be deceived by it.

Faith is the first principle of the Gospel—the bottom round of the ladder by which God's children climb from earth to heaven. It is a self-existent principle. God did not create it, but He recognised it as a means of uplift and advancement, and embodied it as a basic part of His great system of salvation and progression.

WHAT TRUE REPENTANCE IS

The same is true of repentance. There never was a time when it was not necessary to repent in order to progress. All salvation is based upon repentance. What is repentance? Sorrow for sin? Yes, that is a part of it. Remorse of conscience? Yes, that may lead to it. Sorrow because you are caught doing wrong? No, that is not repentance. What is? Stop doing wrong, and do right—that is repentance, and the only kind of repentance that will save any one. You can't save a man who goes on doing wrong and refuses to do right. He damns himself. But if a man repents, even in the depths of hell, he can be forgiven. The only class that cannot be saved and glorified in some degree are those who, after receiving every key to celestial glory, deny and trample upon the truth as a thing of naught. These cannot

repent, having sinned too far, and consequently they cannot be saved.

THE CLEANSING POWER OF BAPTISM

Next is the principle of baptism, by which sins are remitted and washed away; for it is not only necessary that a man should repent of his sins, he must also be cleansed from sin, for nothing unclean can enter the kingdom of heaven. Water of itself cannot wash away sin; there is not enough water in the ocean to cleanse one human soul of its iniquity. But water is the symbol of obedience. "By the water ye keep the commandment, by the spirit are ye justified, and by the blood ye are sanctified." It is by obedience to God's word that our sins are remitted and our souls made clean—clean as the soul of a newborn babe. The baptismal ordinance was instituted in the similitude of burial and resurrection. Going down into the water symbolises the grave, and coming up out of the water symbolises the resurrection—a new birth. Hence the Saviour said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

There is only one true mode of baptism, and that is the manner which symbolises the burial and resurrection of Christ. Immersion is the proper mode. It is the sign of the covenant that we take with our Saviour when we take upon us His name. God could and doubtless did create the ordinance of baptism, but He did not create the fact that washing maketh clean.

A GUIDE INTO ALL TRUTH

Next comes the gift of the Holy Ghost, by the laying on of hands of those having divine authority to so officiate. The Holy Ghost dwells not in unclean tabernacles; therefore, water baptism must precede Spirit baptism, the giving of the Holy Ghost. God could and doubtless did create the ordinance of laying on of hands, but He did not create the Holy Ghost. The Father, the Son and the Holy Ghost constitute the Eternal Godhead. The gift of the Holy Ghost is for the soul's illumination. That is what the Gospel does for us. We have faith, we repent, we are cleansed by baptism, and we then receive the gift of the Holy Ghost, which maketh manifest the things of God. It is a lamp lit within us to lead and guide into all truth.

These are the first principles of the Gospel, the first rounds of the ladder of salvation. But they would not be available to us were it not for two other great principles which I will now discourse upon.

FALL AND REDEMPTION

One of these is the fall. Adam was no common criminal. He played his part in God's great plan, just as Jesus played His

part therein. "Adam fell that men might be," and Christ died to lift up fallen men. The fall and the redemption are integral parts of the Gospel; both are steps in the march of eternal progression.

Transgressions are of two kinds, and they are described by two Latin phrases—*malum in se* and *malum prohibitum*. *Malum in se* means that which is wrong in itself, such as murder or adultery; you cannot make those things right, because they are essentially wrong. But other things are wrong simply because they have been forbidden; they are not wrong in themselves, but having been prohibited, it is wrong to do them. Suppose a good father tells his little son not to go swimming, but the boy goes. He has broken a law, the law of parental authority. Yet there is nothing wrong in swimming, it is a good exercise; but it was wrong in him because he had been told not to do it. That was Adam's case and Eve's, with respect to the forbidden tree. They came here to fall—to become mortal. They descended from heaven for that purpose, that they might give mortal bodies to a world of spirits waiting for the opportunity to progress. We were placed here to obtain our bodies, but that is not all. We are here to gain experience and to demonstrate whether we will do all things that the Lord requires at our hands.

For this purpose He made the earth—not out of nothing, as antiquated theology asserts, but out of eternal matter and eternal spirit, which "inseparably connected, receive a fulness of joy." Man's spirit must be clothed, must have a body, must undergo mortal experiences of sorrow and joy, pleasure and pain, light and darkness, bitter and sweet, in order to become wise and know the difference between them. Having gained his education, which began when he walked by sight and kept his first estate, man continues to develop here in his second estate, where he is required to walk by faith. And if he keeps his second estate as he kept his first estate, walking by faith as he once walked by sight, he shall have glory added upon him forever and ever. This is the purpose for which man is placed on earth and for which the earth was created.

FOR EVERY TRANSGRESSION

Adam became mortal to produce the human race; but he transgressed, and there is a penalty for every transgression. The debt incurred by the fall had to be paid. The unbalanced scale of eternal justice had to be repoised, and the equilibrium of right restored. For God is a God of justice, and justice is the foundation of His throne. In order to be just, He must exact payment of every debt; but if the debt be too heavy for poor mortals to pay there is one who pays it for us. But He never pays what we ourselves can pay. He gives us a ladder and shows us how to climb. The rest is in our hands.

Christ was a blameless being; He was God, "the Word made flesh." He came down from His glorious throne, and by dying burst the bands of death, eternal death, and made it possible for man to go on to perfection, which was God's design from the beginning. Adam brought us into the world, and Christ takes us up out of the world.

These principles—faith, repentance, baptism, and the gift of the Holy Ghost—would mean nothing for us, would not be available or effectual for our salvation if Christ had not died and banished eternal death. The work done by Adam would have been in vain if Christ had not paid the debt and set the prisoner free. Hence the ladder reaching to heaven—the first rounds of which I have briefly described—must rest upon the basic rock of Christ's Atonement. That is what makes effectual the laws and ordinances of the Gospel. Without the Atonement it would be as a magnificent piece of machinery without the motive power.

NATURALISATION AND CITIZENSHIP

I have a friend who is something of a skeptic. He said to me one day: "Why must I belong to a Church? Why must I subscribe to a creed? Why must I undergo any ceremony or ordinance in order to be saved? I am a good man. I am truthful, honest, virtuous, and benevolent. Why is that not enough to make my peace with God and pave my way to heaven?"

I answered: "Suppose you were an alien, born in Great Britain, in Scandinavia, or on some island of the sea, and you came to the United States, desiring to become an American citizen. You wanted to vote, to hold office, to take up and enjoy all the privileges of citizenship; when told that you must take out naturalisation papers, sever your allegiance to any foreign power, and swear fealty to the government, constitution and laws of the United States, suppose you were to reply: 'Why must I do all that? I am honest, truthful, virtuous—a good man. Why isn't that enough?' Do you think Uncle Sam would be satisfied with your plea? Of course you don't. You see in a moment the fallacy of the argument when applied to an earthly government. And yet you think to enter the kingdom of heaven on your own terms and prescribe the conditions upon which you are willing to be saved. The God who died that we might live, who bought us with His own blood, who is the captain of our souls, He is the one to prescribe conditions, to dictate the terms upon which men and women can enter into His kingdom. And why should it be thought strange or unreasonable, when there is not a government on earth that would admit men to citizenship on any other principle?"

THE LAW OF OBEDIENCE

Joseph Smith said: "There is a law, irrevocably decreed in

heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Here on earth there are two great classes—the just and the unjust. The just will come forth in the first resurrection and the unjust a thousand years later. Yet Christ in speaking to His disciples, said: "Be ye therefore perfect, even as your Father which is in heaven is perfect. . . . For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Shall we jump to the conclusion, by false interpretation, that there is no distinction made between the just and the unjust? Is God as well pleased with the one as with the other? Don't you think it. Men will be judged and rewarded according to their works. The great law of obedience, irrevocably decreed, applies to all things, both in heaven and on earth.

The reason why God sends His rain and sunshine upon the unjust as well as the just is because the unjust—unjust here—were obedient in a previous life. They kept the first estate, and as a reward were given mortal bodies, with the opportunities for education that this life affords. They earned, by their obedience there, the right to come here, where the sunshine and the rain descends. Lucifer, with one-third of God's children, failed to keep the first estate, and thus they were denied the privilege of taking bodies. But the faithful two-thirds were given this precious privilege.

It should be borne in mind that there are greater blessings than those pertaining to the farm and field and workshop. No man can get into the Church of Christ by being a good farmer, a good banker, a good merchant, or a good shoemaker. Some get into the Church who are not worthy to go into the Temple and receive the higher blessings. There are higher laws and lesser laws, and any blessing that we receive comes by obedience to the law pertaining thereto.

God is just. He does not give something for nothing. Let us not think that, because we believe and repent and are baptized and receive the Holy Ghost, that is the end. The ladder has more than four rounds, and they who attain to the highest degree of glory must tread that ladder round by round, doing all that the Lord requires of them. There are many things to be done after we have joined the Church, and none will be exalted to celestial glory but those who keep all of God's commandments and acknowledge His hand in all things.

CONCERNING NICKNAMES

My friends, this is "Mormonism", this is the everlasting Gospel. "Mormonism" is only a nickname, as I have told you. We are called "Mormons" because we believe in the Book of Mormon, written by a prophet named Mormon, who once lived upon the

North American Continent. His book is an abridged history of his people, the ancestors of the degenerate American Indians. Joseph Smith, divinely directed, found that book, translated it, and his followers are called "Mormons", because they believe in the book and in the prophet who wrote it. It would be just as reasonable to term the followers of John Wesley, "Wesleys", or the followers of John Calvin, "Calvins", or the followers of the Pope, "Popes", as it is to term us, "Mormons." The Latter-day Saints are "Mormons", just as the former day Saints were "Christians." It was a nickname given to make them ridiculous in the eyes of their fellow men.

But what of it? The Gospel is the Gospel, whatever men say of it, or say of those who believe it. You cannot pile enough nicknames upon the truth to change its character. A jewel is a jewel, though covered with cobwebs. Blessed are they who dare to stoop and pick up the diamond from the dust.

Some day "Mormonism" will be popular, and all men will honour it, and run after it, throwing their caps in the air and shouting its praises. They will be proud to be related to it in any way or manner. But now is the time to befriend the truth, in the days of its poverty and obscurity, when some credit comes from the act.

Then to side with truth is noble
When we share her wretched crust;
Ere her cause bring fame and profit
And 'tis prosperous to be just.
Then it is the brave man chooses,
While the coward stands aside,
Doubting in his abject spirit
Till his Lord is crucified;
And the multitude make virtue
Of the faith they had denied.

They are slaves who fear to speak,
For the fallen and the weak,
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink,
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

EVEN TO HELL there is an exit as well as an entrance; and when sentence has been served, commuted perhaps by repentance and its attendant works, the prison doors shall open and the penitent captive be afforded opportunity to comply with the law, which he aforetime violated. But the prison remains, and the eternal decree prescribing punishment for the offender stands unrepealed. So it is even with the penal institutions established by man.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 28, 1926

EDITORIAL

STILL UNDER THE CLOUD

At this writing the country is still enshrouded in difficulty and distress incident to the coal strike. Beginning on May 4th and ending on May 12th a general strike prevailed throughout these isles; but from the deeper darkness of that ill-advised movement the people were in part delivered by judicial action declaring the strike to be essentially illegal.

For six months past the coal mining industry in these lands has been seriously crippled, and in many important areas practically paralysed. In such uncertain light as current press reports throw upon the situation one looks in vain for assurance of immediate adjustment; and so the deadlock between the coal-miners and the coal-owners continues with disastrous effect.

To an unprejudiced onlooker, to an alien observer, the present condition appears to be one in which the leaders of the coal-miners rather than the miners themselves are more directly responsible. Hundreds of thousands of miners have gone back to the pits, notwithstanding protests, intimidations, and threats. This return to work on the best terms obtainable as to wages and hours in the several coal fields seems to have inflamed some of the leaders to a state of anger bordering on fury; and for weeks past these men have directed their principal efforts toward getting the men again out of the mines and bringing such pressure to bear upon them as to prevent them from honest work, whereby they could earn, as they have been earning, a subsistence for their already impoverished families.

Moreover, in their frenzy lest the miners resume work, some of the more extreme agitators have advocated measures whereby many of the mines will be put out of commission as producers for a long time to come, if indeed these mines be not so far ruined as to be permanently unworkable. As to why men who are supposedly dependent upon coal-mining for their living should seek to imperil that industry is an anomaly which, perhaps, may best be left to the perpetrators themselves to solve.

That responsibility for this national disaster is to be shared by the two principal parties to the dispute—the coal-owners and the coal-miners—is a rational inference. But with the frigid heralds of winter already abroad in the land, with many families in the

mining districts already destitute, actually suffering not alone for lack of fuel but also of food and clothing, to say nothing of the deprivation inflicted upon workers in industries that are directly dependent upon the coal supply, there looms the stark necessity of providing productive labour for willing workers with assurance of protection and safety.

Men are very prone in these days to stand upon what they call their rights; but in so doing everyone is bound by the principles of equity no less than by the common demands of humanity to refrain or be restrained from infringing upon the rights of his fellows. Thus, a man or any group of men may refuse to work under conditions offered by their would-be employers; but what earthly right can such men claim for interfering with others who desire to work?

Any undertaking that has for its prime purpose the stoppage of productive service, and the infliction of undeserved suffering upon the community, cannot be fundamentally good.

As the great strike of last May was doomed to failure so far as the achievement of the purposes of its rash promoters was concerned, so is the continuation of the coal strike to fail in accomplishing its purported object. Obviously concessions will have to be made, accepted and yielded to, by both or all parties concerned in the bringing about of this dread calamity or responsible for its continuation.

If individuals, parties, and nations would but open their hearts to the precepts of the Master, and their eyes to the light of His Gospel, the enveloping clouds of trouble would be dispersed by the glorious light of prosperity and peace.—J. E. T.

GOSPEL TEACHINGS*

Reverence and Regard

Reverence is defined as a feeling of respect mingled with fear and affection, the disposition to revere. To regard means to pay respect to; to treat as something of peculiar value or sanctity, to esteem, to care for. We reverence God and Him only; we regard and respect the creations of Deity from the greatest to the least, according to rank and station. Man is the greatest of God's creatures in status and intelligence; therefore we render higher regard to man than to the lesser creations. The meanest and simplest of necessary duties of life should be given due consideration. Great souls perform the small duty as conscientiously as the large, the humble, disagreeable one as thoroughly as the one with glory attached.

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*This article is for use in the course of study of the Relief Societies on the second meeting night in November.

The Gospel of Jesus Christ comprises no superfluities: it is plain and direct concerning all things that are for the well-being of the human race. With it for a code, men need not be in doubt as to the right and righteous course to pursue in any calling of life.

Regard for Self. Proper regard for self is taught in the sublime truth that "the spirit and the body are the soul of man", and these two, inseparably connected, receive a fulness of joy. The mortal tabernacle of man, tenanted thus by the preexistent or antemortal spirit, is sacred and should be so esteemed. Man should hold himself physically, intellectually, and spiritually in estimation that will make for his greatest development and uplift—eschewing all things that would sow corruption in his body, bring darkness and weakness to his mind and condemnation and degradation to his soul. Regard for self is the highest form of self-respect. Self-respect implies no unrighteous degree of self-conceit or individual aloofness; however, those who possess self-respect in its true sense should have sufficient of the justifiable quality of egotism to urge them to conduct themselves in such a way that their actions will not be to them a source of reproach. Self-respect entails cleanliness in body and mind, in desire and habits.

Proper Regard for Others. Man honours his parents, to whom he is indebted for his bodily existence, care, sustenance, and proper direction in life. Regard for parents means following their counsel in righteousness; reciprocating, when necessary, care and sustenance; always rendering full measure of love and homage; preparing, in due time, tabernacles for sons and daughters who shall perpetuate the family name.

All who are near and dear by ties of kinship, friendship, or love are entitled to honour and consideration. Friends are the very fragrance of life; the way to win and keep them is to manifest proper respect toward them through all circumstances of upright living. "Go often to the house of thy friends, for weeds soon choke up the unused path." "Love thy neighbour as thyself." Age symbolises experience, wisdom, counsel, and inspiration—the triumph of refinement, the elimination of dross. Age has trodden the path and learned of the dangers, and offers help, cheer, and encouragement to the uncertain feet of youth. Age should be held in profound regard, and due respect shown to those of elder years.

Constant regard for those in authority is essential to the maintenance of law and order. There must be those who rule and those who submit to rule. Thus we should honour and obey all who hold authority in the home, the school, the city, the nation, and the Church. In the Church of Jesus Christ of Latter-day Saints the Priesthood holds the authority of God to act in His name. We reverence our Maker by obeying, honouring, and sustaining those who hold the Priesthood, providing they

exercise it righteously. In showing disrespect and opposition to bearers of this divine power we array ourselves against our Heavenly Father; in rejecting their counsel, admonition, and direction we reject the word of the Lord. Respect and obedience are due our leaders in every division and subdivision of the Church. We cannot rationally anticipate blessing and success unless we exhibit proper regard toward the chosen servants of the Lord.

Regard for Institutions, Places, Things and Events. The home is a sacred institution, an abode where the most hallowed associations and holiest responsibilities of life are realised. It has been well called "the seeding place of virtue." Civilisation depends largely upon the home for advancement; laws of nations are but rescripts of its domestic codes; doctrines from the fireside shape the destinies of nations.

Many homes are torn asunder by division. Family members are in strained relations one with another, which suppress harmony and establish dissension. The Saviour knew what division and family jars meant. When the scribes accused Him of casting out devils by the prince of devils, He confounded His accusers with the remark: "If a house be divided against itself, that house cannot stand." The word of the Lord in modern revelation to certain of His servants admonished them to set their houses in order, wherein discord prevailed. The Lord is not pleased with dissension in the home; His oracles on earth cry loudly against it—heed them!

The Church of Jesus Christ of Latter-day Saints is an institution organised by the Lord for the temporal and spiritual salvation of the human race. Principles and ordinances are contained within the teachings of the Church that are essential to the eternal well-being of every mortal. Regard and honour for and obedience to the requirements of the Church should be the ambition and joy of all its adherents.

And all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the rains descend, and beat upon their house.—Doctrine and Covenants 90:5.

Regard, manifested by becoming conduct, is due, and is always given by right thinking people, to sacred places, customs, and things, among men. Latter-day Saints hold the greatest respect for the homes they live in, the graves of their departed, the memory of the truly great, things made sacred through ordained observance and usage, as, for example: the Sacrament of the Lord's Supper, the use of consecrated oil in anointing the afflicted. Places and events hallowed through historical association with the restored Gospel are given due regard, such as the home wherein the Prophet Joseph Smith was born, the Sacred

Grove, in the peaceful shade of which the Eternal Father and His Son Jesus Christ appeared in Person and communed with the prophet. We should manifest quietude and good manners in places where religious services are held, not only in our own chapels and halls, but in the buildings of other denominations if we have cause to enter therein. Though some of our meeting houses may be humble and poorly furnished, they should be regarded as houses of worship, and every act of impropriety or boisterousness be strictly avoided by those who attend the services.

Latter-day Saints esteem their Temples above all earthly edifices, for they are the holiest places on earth. In them the greatest and most sacred blessings given of God are administered. That the Saviour would not tolerate irreverence in His Father's house is made plainly evident by the scriptural instances of His twice clearing the holy precincts of those who made of it "an house of merchandise."

Marriage, birth, death, childhood, youth, manhood, womanhood, age—all are sacred; we should offer offense against no one of them.

Regard for Law is the foundation of safety and well-being of the races. Existence itself depends upon it. All the disorder, evil, sin, and misery in the world are the effects of broken law. Latter-day Saint women should observe and counsel their children to obey the laws of the land. They should themselves respect and also teach the youth to uphold and sustain the constituted government. If a change of government would make for the betterment of the country, let it be brought about by the peaceful means instituted—through the ballot box. Disrespect of and railing against those in civil authority produce nothing but bad results. Rules and regulations for the general good must have the active support of the citizenry, or disorder and dissension will reign.

Reverence for God. The great appealing thought in our worship of God is His Fatherhood. As a Parent He loves us with a love that passeth human power to conceive or express. The writer of the Epistle to the Hebrews, in a chapter exhorting obedience to the Gospel of Christ, says:

> Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?

Our Heavenly Father has shown His great love for us in opening up a way of escape from the power of death, hell, and the grave; in giving solace, inspiration, and guidance in even the smallest daily duty, providing it is in a good cause. His glory is to bring to pass the salvation and exaltation of His children.

Mock piety and outward display of adoration and honour does

not constitute true reverence. True reverence comes from within, from the heart; and let this be remembered: it is always distinguishable to the perceptive and wise from that which is sham or make-believe.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Heb. 12: 28.

DISCUSSION

1. Define reverence. Define regard.
2. Explain what is meant by regard for self.
3. Give your own reasons for showing respect to parents, children, the aged.
4. Why should we esteem the Priesthood and the holders thereof?
5. Discuss respect for the home. Why is the home one of the vital institutions of life?
6. Discuss regard for the Church, Temples, places of worship, historical places, things made sacred through ordained usage.
7. Explain the value of regard for law. What is the Latter-day Saint attitude toward community and national law?
8. Select and read a Psalm or other passage of Scripture that most fully expresses reverence for our Heavenly Father.

THE BIRMINGHAM CONFERENCE

The Fall Conference of the Birmingham district convened in the Handsworth Chapel, Birmingham, on October 17th, having been advanced from the date originally assigned, November 21st, to suit the convenience of the Free State district, in which conference is to be held on the later date. Four hundred and sixteen members and investigators attended the meetings, many of them coming by charabanc and train from the outlying branches. President James E. Talmage, Sister May Booth Talmage and Elder Z. Vernon Derrick were present from headquarters at Liverpool, together with President J. Forest Wood and all of the missionaries of the Birmingham district.

Priesthood and auxiliary meetings were held on Saturday and between the regular services on Sunday. At the M. I. A. gathering the Mission President stressed the necessity of Traveling Elders being acquainted with the duties and functions of Church auxiliaries. The malady "I can't" is the cause of much disappointment arising from lack of success in life, he stated. Instructions on various points were also given by Sister Talmage and Elder Derrick.

"The Harvest" was the theme of an interesting program rendered during the Sunday School assembly. The question was asked: What is the harvest? By scriptural references, short

discourses, and musical renditions the answer was effectively given. The Mission President compared the harvest of earthly bounties with that of the souls of men. Sow the seeds of righteousness, and let them sink deep, were his concluding remarks.

President J. Forest Wood expressed a hearty welcome to all in attendance, and presented a general survey of current conditions in the district and the work accomplished during the past six months. The following are the outstanding points: 142 villages, a large number of rural hamlets, and parts of several large cities have been thoroughly canvassed by the missionaries; 3,376 hours have been spent in tracting; 45,842 tracts, 3,922 pamphlets, 91 copies of the Book of Mormon, and 163 other books have been distributed; 34 street meetings have been held during the summer months; 21 baptisms have been administered so far this year, as compared with 15 for the whole of 1925. The district has an enrolled membership of 569, of whom 92 bear some degree of the Priesthood, and comprises seven branches, namely: Handsworth, Kidderminster, Nuneaton, Wolverhampton, Coventry, Sparkbrook, and Northampton; five of the seven are completely organised, having all of the auxiliaries functioning in good order. President Wood affirmed that improvement should be always manifest in the Church, because the members are assisted in their designated duties by the Lord, through revelation and inspiration, if they merit such blessing.

Each of the Traveling Elders of the district gave a short discourse full of the spirit of testimony. Elder Rulon F. Thompson spoke on salvation for the dead. Elder Laurence Peterson affirmed that the wilfully weak and wavering cannot survive in the kingdom of God; it is a kingdom for those who are strong and courageous in humility and effort. Elder George C. Mann averred that Jesus Christ is the literal Son of God and is the Saviour of the world; the Bible and Book of Mormon bear witness of these glorious facts. Elder John H. Parker said: We must actually do good deeds if we are to receive the promised blessings. Elder Fredrick R. Flinders declared that the Bible gives the true conception of the origin of man; we are the spirit offspring of Deity. Elder Cleston H. Rigby discussed obedience to law; to gain salvation all must observe the laws of God. Elder Owen J. Carlisle stated that self-control is a virtue of majesty; the Gospel of Jesus Christ will help men to gain and maintain self-control. Elder Boyd W. Madsen avouched that we are on earth to gain experience, and that progression is eternal.

The millennial era is about to be ushered in; these are the days immediately preceding the coming of the Son of Man, declared the Mission President. In this blissful future there shall be contentment and harmony; there shall be satisfied servants and just masters; no strained relations shall then exist between capital and labour.

During the evening meeting Sister Talmage addressed the congregation on the work of and blessing received from labour in the Relief Society. It is an opportunity, a privilege, not a task, to work in and for the Church of Jesus Christ. Elder Z. Vernon Derrick cited the challenge of the Lord in section sixty-seven of the Doctrine and Covenants, wherein the Lord states that if the wisest among men could compose a revelation equal to the least of those given to Joseph Smith, men would be justified in saying that they do not know that the revelations contained in that volume are true.

After Death, What? was the theme of the Mission President's evening discourse. In the matter of rational theology the Latter-day Saints are leading the world; examine any recent Bible dictionary or commentary on the Scriptures and you will discover that theologians are adopting the doctrines taught by Joseph Smith. Children who die without baptism are not condemned. Each man has different talents, propensities and desires, and when he passes beyond the veil he will associate and mingle with his kind. Repentance and other good works are possible, and progression is assured, after death. If we fail to learn certain lessons and fulfil definite laws while in mortal probation, we shall have opportunity to do so hereafter, and must so do before we are honourably graduated to enter the higher schools of eternity.

During the afternoon and evening assemblages musical programs were given; the Handsworth choir furnished two anthems; Brother and Sister Norman Dunn rendered a vocal duet and Sister Alys Tyler a vocal solo.

Good reports of the conference appeared in the *Birmingham Post*, *Birmingham Mail*, and other newspapers.

LAURENCE PETERSON, Conference Clerk

FROM THE MISSION FIELD

Transfers—The following missionaries have been transferred from and to the fields specified: Elder N. Homer Hansen from the Ulster to the London Conference; Elder Elmer O. Zollinger from the Swiss-German Mission to the London Conference.

Releases—The following missionaries have been honourably released to return to their homes in America: Elder Gordon B. Affleck, who has laboured as a Traveling Elder in the Welsh and Birmingham Conferences; Elder Henry D. Bradford, who has laboured as a Traveling Elder in the Sheffield and London Conferences and has rendered special service in the Liverpool Office; Elder Lawrence W. Bramwell, who has laboured as a Traveling Elder in the Nottingham and London Conferences; Elder Clifford D. Gough, who has laboured as a Traveling Elder in the Norwich,

Nottingham and Leeds Conferences: Elder George T. Harrison, who has laboured as a Traveling Elder in the Birmingham Conference and as President of the Leeds Conference; Elder William H. Johnson, Jr., who has laboured as a Traveling Elder in the Nottingham Conference, and whose return is due to ill health; Elder Lynn Lay, who has laboured as a Traveling Elder in the Leeds, London and Scottish Conferences.

Branch Conferences—Of the Birkenhead Branch, Liverpool Conference, on October 10th. Addresses were delivered by Elders Z. Vernon Derrick, Seth W. Pixton, James K. Knudson, David M. Kennedy and Robert M. Adams.

Of the Cheltenham Branch, Bristol Conference, on October 10th. The theme "Why I want to live the Gospel" was developed by Sunday School scholars. President LeRoy E. Peterson and Elders E. Lee Nichols and James H. Cantwell spoke on timely topics of the faith.

Of the Clayton Branch, Leeds Conference, on October 10th. The Ten Commandments constituted the subject of the Sunday School meeting. Gospel themes were discussed by President George T. Harrison and Elders Theodore N. Hutchings, Will B. Jex and Kershaw Dalby.

Of the Derby Branch, Nottingham Conference, on October 10th. Gospel discourses were delivered by President Orson H. Pratt and Elders E. Eric Snow and Dean A. Barker.

Of the Gateshead Branch, Newcastle Conference, on October 10th. The apostasy and the restoration were treated in program form; President Orson H. Berrett and Elder A. Vincen McKay were the speakers.

Of the Hyde Branch, Manchester Conference, on October 10th. A harvest festival was held in connection with the conference. President Landell S. Merrill and Elders Waldo L. Osmond and N. Glenn Stanford took part. An excellent report of this entertainment appeared in the *North Cheshire Herald* of October 15th, and in *The Reporter* of October 16th.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN